

GEORGE D. HILLYARD
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Vol. XVI. No. 13

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ON THE HORIZON OF THE CHRISTIAN CHURCH

A FESTIVAL BOOK OF CHILD HEALTH DAY

The material of this Festival Book is divided into five sections in order to offer May Day suggestions for the whole community. In the first part, there are plays and pageants suitable for any group of children, ranging in age from nine to fifteen years. The next section is devoted to May Day programs of games and athletics for groups of schools and single schools. It also includes suggestions for poster contests, home economics demonstrations and special exhibits. In the third section are to be found outlines for celebrating May Day in the church and Sunday school, in the library, at home, in the business world, in the hospital, over the radio and on the screen. Then there are several pages of suggestions for May Day music,—choruses, trios, junior orchestral performances, operettas and cantatas, and others. The material is suitable for use by any community group, whether schools, girls' and boys' clubs, Sunday schools. The final pages of the book are devoted to useful references for further plays, pageants, spring stories and myths, May Day poetry, health stories and verses, songs. The celebrations outlined in the Festival Book have been culled from actual May Day festivals held in the various parts of the country. The book is attractively made up, well illustrated and may be had for 10 cents a copy from the American Child Health Association, 370 Seventh Avenue, New York City.

NATIONAL CONFERENCE OF SOCIAL WORK

The fifty-fifth annual meeting of the National Conference of Social Work will be held at the Municipal Auditorium, Memphis, Tennessee, May 2-9. Plans for entertaining the 3,000 or more out of town conference delegates and visitors are in the hands of a special committee. This conference was held in Memphis in 1914 and was then known as the National Conference of Charities and Corrections. The attendance this year will be more than double that of fourteen years ago, many divisions having been

added to the conference, particularly those of professional standards and educational publicity. With the coming of the Community Chest and Council of Social Agencies movement there has been added a division known as organization of social forces, through which every city participating in the conference is directly benefited. In addition to the twelve divisions of the conference twenty-eight kindred groups will meet during the week the National Conference is in session. The Associated Charities has grown to be a countrywide agency with an annual budget of \$83,000 and a case working staff of eleven. The Council of Agencies and the Community Fund have coordinated the social work of the agencies in the field, providing the necessary finances for 28 of the number in an annual financial campaign. Strategically located on the Mississippi River, midway between the Great Lakes and the Gulf of Mexico, Memphis is the center of the richest and most fertile agricultural section in the United States, the largest city in Tennessee, the world's largest inland cotton market and largest hardwood manufacturing center, a city of magnificent parks and beautiful homes, of unsurpassed educational advantages and recreational facilities. With a conference badge, "Down in Dixie," visitors will be home folk.

PROVIDING BIBLES FOR BLIND READERS

Some blind folk have been trying for years to accumulate money enough to purchase the Bible in whole or in part, according to reports received by the American Bible Society, New York City, which has just completed its ninety-second year of service to the Blind, during which it has distributed nearly 75,000 embossed volumes of the Scriptures in 18 languages and blind reading-systems. "My age is continually piling up" writes one man, "and I figure that I will be seventy-nine years old—seven years more—before I am in possession of the complete Bible." Because of the space taken by the raised letters, felt by the blind fingers, a Bible when complete is from 40 to 60 times larger than the ink-print books in general use. The separate volumes contain a single Gospel or at best but two or three books of the Scriptures. While a Bible in ink-print can be bought for less than a dollar, the entire Bible for the Blind, in Braille, costs over eighty dollars, but is sold by the Bible Society for twenty-one dollars—one dollar a volume. Where possible, embossed volumes are sent, with no financial return, to those who are unable to buy. The number of volumes which it was felt could be sent, last year, to any one blind person was a maximum of six as a donation. Even under this limitation, the demand of a half-year used up almost all the books which the Society's appropriation for a whole year enabled it to supply. There are 100,000 blind in the United States of which ninety per cent becomes blind when adults. Abroad the Society supplies embossed Scriptures in languages of South America, Asia and Africa. The Bible is the only printed book which the Armenian blind children have to read. The Gospels and some other Scripture portions which are printed in Braille by the American Bible Society, have been read over and over by the children until the chapters have been committed to memory.

SEES JAPAN BECOMING CHRISTIAN

"Japan is becoming a Christian nation, slowly but surely," says T. T. Brumbaugh, missionary in the City of Sapporo. "The final product may not be just like an American Methodist, a German Lutheran, or a French Catholic, but lives are coming under the influence of Jesus' spirit, and a nation's thoughts and conduct are being molded along Christian lines. Witness the strong present agitation in Japan to abolish licensed vice and its attendant evils; consider Japan's delegates revealing the desires of their people at the Geneva Disarmament Conference. 'We labor not in vain in the Lord.'"

Sixteen Satisfied Friends

received a check on March 1. The checks were in payment of interest due on the Annuity Bonds held by these Friends.

Every six months similar checks go to these investors who have recognized in the Annuity Plan of the Foreign Mission Board an opportunity to help in furthering the Kingdom of God among men.

For particulars, write to the

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EDITORIAL

An Easter Prayer

Rise, O Lord, in my own heart, as Thou hast come forth from Joseph's guarded tomb. Teach me to understand the depth, and not to shirk the anguish of suffering, though it be infinitely less than that which Thou hast endured.

Awaken me to powers and truths which I had not seen before. Show me paths of service on which my feet have never trod. Teach me hope, faith, service, love, sympathy, such as I never knew before. May I ever worship beneath the shadow of Thy Cross. Kindle within me the desire to do Thy will and invoke the principles and powers which Thou hast ordained for man.

Thou who hast conquered death, take possession of my stubborn will! Thou who knowest the profoundest depths and greatest heights of the Kingdom of God, dwell within me throughout my times of trouble and pain and of exultant joy.

O blessed life that knows the joy of a risen Lord who lays claim to every human heart! O happy Easter time that brings a man into touch with God! What matter speeches, songs, and ceremonies if we stand in newness of life before the sundered tomb and behold our risen Lord? Make us realize the magnitude of Thy triumph and the intensity of Thy love. Transform us into Thy humble servants, and use our lives as instruments to bring to others Thy saving power, that Thy Kingdom may come upon the earth.

RICHARD K. MORTON

A Valiant Herald of Easter

BEFORE the forbidding chill of winter was out of the ground a few little green shoots thrust themselves up intrepidly through the soil in our yard. There were few outward signs of encouragement and nothing but the daring faith of an inner impulsion could have pushed them up from the dark, chill earth toward the light. Although there was little or no evidence of it, they must have felt the promise of Springtime's warmth, and so, up they came, the vanguard of Spring's green witchery.

Then came winter again with driving snow, the heaviest of the season. It came almost as a mockery of the balmy day that shortly preceded it. April showers and May flowers seemed indefinitely removed and well might the little green spires have pined away in disillusionment and discouragement. But when, with intent of seeing how they fared, winter's belated mantle was lifted, there in the snow, smiling reassuringly, was revealed the bloom of the crocus. A few days more and the

wintry covering was gone and then, as if exultant in the triumph of inner faith, the crocus flowers proclaimed the Springtime, the vernal victory of irrepressible life and hope.

Easter is near at hand. On that glad anniversary of triumph, the Christian world exults in the victory of life over death and in the confident sense of immortality, which that victory brings. The emblem is the lily, symbol of the Resurrection. It represents the great fact accomplished and is the token of the triumph achieved. It hails the risen Lord.

But behind Easter is Gethsemane. Back of the Resurrection are Passion Week, the Cross and the Tomb. There will be many who will rise to the motif of the chaste and stately lily on Easter day. As for us, we turn for once to sing the modest crocus. Out of the darkness and chill of the night it gives its daring testimony of the eternal. Though smitten in the very act of its unquenchable faith it blooms and smiles upward, heralding quietly and confidently the miracle of Spring, the triumph of Easter. We sing the unconquerable spirit of the crocus, wherever found, "the substance of things hoped for, the evidence of things not seen."

A Leaf from the Book of General Motors

IT WAS our privilege the other day to hear Mr. Floyd Allen, Assistant to the President of the General Motors Company, speak on the topic of "Good Will in Business." The address throughout was a fine interpretation of the new spirit that is making itself felt in modern business; that spirit which takes account of human as well as material values and which, while seeking for the necessary profit for itself, has a concern also for the profit of those who contribute to its success.

As an illustration of this tendency, the speaker told how his Company identifies itself closely, in communities in which it operates, with all the varied interests that affect the life and well-being of its employees. It interests itself in furthering the educational facilities, in promoting the recreational life, in encouraging religious activities, in enriching the general cultural atmosphere and in contributing to the physical and material development of the cities in which the workers live. In short, Mr. Allen declared that nothing that has to do with the welfare and the legitimate interests of their employees in the community is foreign to the interests and concern of his Company.

As he was talking, we could not help thinking what a magnificent ideal he was presenting for the Christian church as well as for the business world. Should the

church, which deals primarily with human and spiritual values, accept for itself a standard of sympathy and helpfulness one bit lower than that being adopted by modern business, whose primary concern is material? While the first concern of business is profit, it is fast realizing that a great many things enter into the term profit and influence it, and that these extra-business factors are involved in any profit that is real and permanent.

Similarly, the primary concern of the church is to stimulate and conserve the spiritual life. But how many human and social interests are inextricably interwoven with the spiritual? Who can separate them? People do not live their lives in separate compartments these days,

if ever, and that institution which manifests for men and women the most inclusive interest in their whole welfare, is the one that will reach them and command their loyalty. By all means that institution should be the church.

And we believe that the Christian church is grasping this ideal—perhaps quite as rapidly as is modern business. Certainly so, in the higher ranges of its thought and expression. What we need is to incorporate it in practice in our local communities. What might happen if we should really demonstrate that no worth while human interest in the community is foreign to the active concern of our meeting?

The Impelling Power in Missions

BY EMMETT W. GULLEY

IT IS reported that one of the early missionaries to the South Sea Islands was asked by the native chief on one of the islands to come over and teach his people about God. On account of the large field to cover and the lack of trained helpers, the missionary was long delayed in accepting the invitation. One day, after many months, he set out early in the morning to make the desired visit. As he approached the island a strange stillness was evident. No human sound was audible. No human being was in sight. The missionary landed and climbed a small knoll to better survey the island. A strange sight met his eyes. Not far away was a palm grove and under the palms was a large gathering of people. All of them were doing the same thing. All were silent. The missionary approached and inquired what they were doing. Said the chief: "We are praying." "And how long have you been praying?" "Since the sun was there, (and he pointed to where the sun rises,) to where it is now," (and he pointed to where the sun stood two hours high.) "And what have you been saying?" asked the missionary. "Nothing," said the chief, "We don't know what to say."

It was the old call of "come over into Macedonia and help us." Every mission field, in some form or other, has made such appeals. It is the old story of "seekers" and "finders." What do people seek after? What have the "finders" found? The search for answers to these questions may throw some light on the motives underlying the modern missionary movement.

MAN IS INCURABLY RELIGIOUS

Back of the missionary motive lies man's conception of God. Careful research has revealed that man is "incurably religious." Every known race or tribe of people has practiced some form of religion, according to their conception of God. It is as natural for man to have a religion as it is for him to have a language. Even the remotest civilizations of antiquity have left their ruins of idols, temples and burying grounds—silent witnesses of the religious practices of their day.

However, most of the religions of the world are not missionary religions. Man's conception and value of man is based on his conception and value of God. Of course a tribal God could not be expected to care anything about another tribe. Indeed the tribal gods were supposed to be pitted one against the other and stimulated their human followers to fight each other. The head hunter and the Aztec may have honestly thought that he was doing God's will. Obviously, there could be no missionary spirit with that kind of a conception of God. Man will have little or no respect for people of other races and nations if his God has no interest in them. Only a religion which conceives of God as a universal Being can be

missionary. There are only three or four such world religions and Christianity is the one which we believe to be the final faith.

What motives do missionaries have? There is a long list of motives. One of the major motives has been pity. How often we have heard the sentiment expressed, "pity the poor heathen." until it has come to be almost a slogan for missionary giving and zeal. Heathenism is no longer a matter of geography. We do not need to look to "Greenland's icy mountains" or "India's coral strand" to find those whom we once called "heathens." We have them right in our communities. After all, pity is not the proper motive for Christian Missions. Pity suggests inferiority and a feeling of inferiority at once defeats our purpose, once you instill a feeling of inferiority you open a gulf which quickly widens into an impassable chasm. This motive of pity is aroused perhaps by both a spiritual and material backwardness. We have been used to a certain standard of clothes, fine homes, labor saving machinery, etc. It is easy to pity those who do not come up to our standard.

Often the desire to civilize has overshadowed the more spiritual message of the gospel. What a tragedy this has gotten us into! The very civilization which the missionary has emphasized as a result of Christianity is now one of his greatest obstacles. What is civilization? We grope for an answer. Certainly civilization does not consist of the "abundance of things which we possess." It is a spiritual quality and has to do with human relations. Missionary countries have been quick to see this. How often we hear the expression, "We want your Christ but not your Christianity." It is a merited rebuke. We are not sent to preach western civilization, but Christ, and he was an Oriental.

Church and state must be thoroughly separated on the mission field. The church must no longer rely on the protection of arms while it propagates its faith. We must see to it that mission stations do not become outposts of western imperialism.

Another powerful missionary motive is the desire to "save souls." The Student Volunteer Movement was founded largely with this motive behind it. Its slogan was, "Evangelize the world in this generation." It was a great ideal and a worthy motive. Yet the evangelization of the world is not such an easy task. They had it all calculated that if they could get so many dollars and send so many missionaries, the world would be evangelized in so many years. It was a mere matter of arithmetic. They forgot the importance of the social side of man. It is a difficult matter to save a man's soul without saving the whole man. Human relationships must also be taken into account.

The great fundamental motive which stirred the early church and has fired the great missionaries of every age has been the same.

It is *love*. Jesus came on his great mission to the world because "God so loved the world." Jesus' whole life, ministry and message was dominated by love. His disciples were fired with his spirit of love. Leaders of succeeding generations, thrilled with the "good news" that God loved the world so much, hastened to share the message with others. The infinite value of the human being burst upon their consciousness and they eagerly shared their experience with others.

The church today is reawakening to that message. The whole missionary effort is undergoing a revolution. We are seeing a "back to Jesus" movement. This is a very significant thing. These reawakenings can not come too often. It is necessary, from time to time, to have a fresh interpretation of Jesus. Our conception of God becomes mechanical, formal, theoretical and legalistic. Calvin believed in the God of the Bible yet he could burn Servetus at the stake. Our own Puritan Fathers were intensely religious yet they burned their "witches" and hanged the Quakers on the Commons of Boston. They could do this because their God was a "jealous God," a stern God of "justice." The conception of God as a loving Father to all mankind had not broken through to them.

Another motive behind missions is fellowship. We carry the "good news" to others because we want to share it. We have no ulterior purpose, we do not wish to dominate, to pity, to export western civilization. We only wish to present Jesus, "the way, the truth and the life." In him we call men brothers and seek to form a world fellowship. Fellowship means cooperative sharing. Every race has its contribution to make.

The Christian church is moved to missionary activity by the fact that it is carrying out the Great Commission. Jesus started to evangelize the world. His life was cut short and he left the completion of that task to others. It is the privilege of the church today to help carry out that plan of Jesus. We share his task, we are partners with Him!

What do men seek today? They seek Jesus. The fundamental need of man does not change. But they do not seek a theoretical, formal Jesus. They seek one who can answer the deepest longings of the human heart, one who can give meaning to life, one who can save them from their sins. We have found him! We thrill with the thought of introducing him to others.

There are many secondary motives underlying the missionary movement today. Many of them are sound and valuable but we must not lose sight of the fundamental motive love—love of God and love of man.

The time has come for the utter abandonment of the gunboat policy for missions. The "white man's burden" idea with all its withering implications must be junked. The humble Galilean, the Prince of Peace, the Lover of Mankind must be presented in all his simplicity and rugged strength.

Poughkeepsie, New York.

Power of Friendliness

BY WILLIAM C. ALLEN

AT THE time of the Japanese-Russian war the Japanese captured many prisoners and sent them to Japan. These prisoners were treated in a generous fashion by the Japanese. A missionary resident in Japan at that time told me: "The Japanese killed nearly all the chickens in the Empire," that they might treat their war "guests" according to their ideas of honor. The quick rapprochement between the two countries following the war was largely due to the above fact.

During my last visit to Tasmania, that beautiful British colony south of Australia, I addressed a meeting of ministers in Hobart. During my remarks I explained the practicability of exercising a spirit of goodwill under very unfavorable conditions, narrating the history of William Penn and the Friends in the colony of Pennsylvania. As long as Pennsylvania was under the control of the Quakers, for over seventy years, there were no quarrels with the Indians. After the Friends retired from the colonial legislature another policy was inaugurated and soon the same massacres and

battles with the Indians, which elsewhere had afflicted the other colonies, tormented Pennsylvania. After the Hobart meeting adjourned a Methodist minister said, "Mr. Allen, we in Tasmania have a more wonderful story than that of the Quakers in Pennsylvania. We have a book that tells all about it." He then informed me of the early history of Tasmania when there had been constant warfare between the colonists and aborigines. Finally the colonists, with the help of a small British army, decided upon a plan of driving all the aborigines into the northwest corner of the island and killing every man, woman and child among them. This inhuman effort did not prove altogether successful and many of the blacks were not destroyed. In this emergency a Methodist minister approached the Governor of Tasmania and requested that he might be given permission to visit the aborigines, live with them and in a Christian spirit endeavor to persuade them to stop their onslaughts upon the whites. The Governor, thinking things could not be worse, granted the request. In two years this Christian hero, without weapons, had so won the confidence of the aborigines that they laid down their arms and never afterwards disturbed the white people.

When making my first visit to New Zealand in 1915 I received the following story from the lips of Sir James Allen, then Minister for Defence of that sturdy little commonwealth. In the last century there was bitter warfare between the Maoris, the natives, who were fighting on behalf of their country, and the white settlers who were endeavoring to subdue them. The Maoris are a fine race. During the conflict the British General ran out of gunpowder. The Maori chief learned of this fact. He collected all the gunpowder he could and sent it to the British General with this message: "I hear you have no gunpowder. You cannot fight without gunpowder. I send you some." How different was the chivalry of this Maori chieftain from the deceit, termed strategy, practiced by Christians when they engage in mutual destruction!

The last time I was in South Africa I was told of an incident in connection with the wars of a certain Zulu king years ago. The Zulus are a vigorous people. Twice I have been in their country. This King had conquered many other tribes about him and had vastly extended his territory. During the progress of his victories he made war on another chief who defeated him. As the Zulu king retreated toward his own country his enemy courteously sent to him presents of many cattle and other goods prized by the natives of South Africa. So overcome by this spirit of goodwill was the king of the Zulus that he did not follow his intention of continuing the war, and the two potentates lived at peace with each other for ever afterward. Surely this was a better way than is generally followed among Christian peoples when at war. They almost invariably determine with hatred, revenge and passion that they must "fight to a finish," no matter how awful may be the consequent slaughter and starvation of unnumbered men, women and children.

When last in Australia it was my lot to address the Rotary Club of Melbourne, a city of nearly one million people. The chairman of the day was Sir John Monash, the leading and most successful general from Australia during the world war. During the luncheon hour he asked me why the Quakers are opposed to war. I endeavored to give him the economic, political, moral and spiritual reasons for the attitude of the Society of Friends with respect to the application of goodwill, based on the teachings of Jesus Christ. As I proceeded he time and again bowed his head, saying, "That is true, Mr. Allen, that is true!" Just before I was introduced I asked him what his religious belief was, He replied, "I am a Jew." This eminent soldier did not attempt to reconcile war and its spirit with the teachings and spirit of the Christian faith.

During my last trip around the world I addressed another club in one of the largest cities of the British Empire. Shortly before, I called upon the president of the club. He is a titled gentleman, a leading business man of the Empire. After a most kindly reception he remarked, "You will find a great deal of ill-will in our country toward the United States." I told him I knew that such then was the case. He informed me that he had recently returned from America, had everywhere been received with the utmost helpfulness and gracious hospitality. Upon his return home he had been

guaranteed a circulation of ten thousand if he would write a book "against America." "But," he added, "How could I do it? I told them I could not do such a thing after I had received such kindness and hospitality in the United States." This gentleman with his wide influence could have done incalculable damage to America and to his own country had it not been that certain citizens of the United States had patriotically exhibited sincere evidence of friendship and goodwill toward their guest from abroad.

The British Empire acquired its stranglehold upon the southeastern quarter of Asia and the Far East under the following circumstances. In 1786, a certain Captain Light, perceiving the great value to England of the Malay Peninsula, persuaded the Sultan of Kedah, with whom he had formed a friendship, to cede to England on the west coast of the Peninsula an island, the consideration being a pension of \$6000 per annum. Upon that island arose the important city of Penang. In 1819, Sir Stamford Raffles, who had become a friend of the Sultan of Johore, secured a concession from that ruler granting to England another Malaysian island, upon which the great city of Singapore has since been built. Singapore is the Gibraltar of the Far East. Both cities have splendid buildings, well kept streets, beautiful gardens and parks. Both ports are of tremendous economic and political value to the Empire. The sites of these cities were secured without consultation with the London government. Because of the peaceful methods employed the losers were army and navy men, munition concerns, profiteers of the period. The plain people of England were the gainers. Do international friendships pay?

These stories relating to professing Christians, non-Christians, Jews or uncivilized peoples, illustrate the possibilities associated with a practical application of the spirit of Christ as against the spirit of Mars. Which way is the best? That of the often blatant, war-preparing politicians, armament boosters and sometimes added diplomats, or the way and commands of the wisest and most far-seeing statesman the world has ever produced—Jesus Christ?

San Jose, California.

In Christian Experience

BY GEORGE F. ROUND

"CHRIST at the Round Table," is the title of a new book by E. Stanley Jones, a missionary in India. Four years ago when I read "The Christ of the Indian Road," I realized it was one of the most thrilling and helpful books of the century, and wondered if the second volume, could be equal in interest and as worthy as the first. It is hard to decide which is superior.

Missionaries had been in India many years before Stanley Jones, and had reaped a wonderful harvest, hundreds of thousands of souls, but almost entirely the lower classes, or outcasts. Ignorant and poor, their hungry hearts responded to the gospel call, but the educated classes were untouched. It is marvelous how in the last thirty years the gospel doors have swung open to the scholars of India, reaching not only the masses but the upper castes as well.

In simple, but beautiful way, not by sermons or books or tracts, but by special invitation gathering a dozen or more at a round table, talking freely of their experience, or what religion has done for them, he is winning these leaders of men for Christ. They were slow to accept this method, for the Hindu's faith for centuries has been that God has not, and cannot be found in one life and all that they can possibly experience is a faint hope that after very many rebirths—dying and being born again as a little child thousands of times—they may know God or become part of him.

The fact that Christians may find God in the forgiveness of sins and have communion and fellowship with him and have constant peace and joy, has been the golden key to unlock the door of salvation to this misguided people. Stanley Jones' experience is very complete. In early life he realized the experience of the new birth or a new creature in Christ Jesus. Years afterward he be-

came conscious of a further experience. Reading a book on the full victorious life, he hungered to possess it, and dropped on his knees. He sought and found the fullness of the blessing of the gospel and from that hour has had a sense of inward refining he never knew before. Immediately he felt the study of law must go, and that his life work was to be a minister. He was glad to do this, but his mother did not like it. At college another experience came and he was so filled with joy, in an ordinary student prayer meeting, that he could not sleep, and was impressed that God wanted him to be a missionary "across the seas."

This was no struggle for him, but his mother could not bear it. Her heart was crushed and she was pining away slowly. His brother, a doctor, sent a telegram, "Come home. Mother dying." He loved his mother more than life but felt he must obey the call of God. He found his mother very low. It was the hardest thing he ever had to tell God, but he must obey God at every cost, and to the amazement of all, God raised up his mother and gave her a new outlook on life. She now wanted him to go, and after a few years of happy Christian life passed away with exceeding gladness and joy. He said, "Christ did not fail me. He never has. The failures have all been mine." After eight years in India his health was broken. When no earthly help seemed to avail he came in faith to the great Physician and Christ became health and life to him. Then the door of evangelism among the educated class of India opened to him and a Voice seemed to come to him from Heaven saying, "Make the complete surrender and I will walk with you through Asia!" "Life with Christ is a beautiful adventure. Christ demands our all but in return we get all there is of him." The great and vital need of the church today is a real, complete Christian experience. It was the life our fathers and mothers led, and a power goes with it, that will win its way when all other methods fail. It is our Father's loving plan for us all, and it is the only way to take India and the world for God.

Canyon City, Oregon.

God and Immortality

BY H. MAUD MILLER

INDEED, we have many steep steps to ascend before we find the highest conception of God and Immortality. This ascension is not an easy one and we may expect to have many difficult experiences on our upward climb. Has anyone yet reached the summit?

When we were little children perhaps we thought that God was a great person who was invisible to us, but still had a body like our own bodies. For how could he understand our various needs and how could he do such marvelous works without this human anatomy? As children, we had a perfect right to believe this way until something better was explained to us.

In later years, we began to reason more clearly and to think less in terms of pictures. We were almost disappointed to find out that God did not have a body such as we possess. This was one of those very difficult experiences on that uncarpeted ascension. But when we realized that we would never find out what was at the top of that long flight unless we explored, we decided to go ahead. And after all, we found that God was something bigger and better than a person with a human body. It was at this point that we learned to appreciate God's love and power in a deeper sense. We also learned that God and his children had the power to love, choose and think. Hence, our contact with him became nearer and dearer.

This last idea leads us to suppose that we are made very much like God. In other words, we are all personalities. Of course, this is a well known conception, but with all our knowledge do we not have some extremely baffling thoughts concerning the reality of God? At times, have we not thought it an absurd idea to think of an invisible power of love and goodness existing? Have we not often said that we have little faith in the immortality of the soul? If this is so, it means that we have had a bad fall, not down one or two of these steep steps, but

have fallen down a whole flight! Unless we are injured so badly that we cannot move do we not make it our business to scramble to our feet in a very awkward and proud manner and begin once more at the foot of the long hard flight and very cautiously climb to what we think to be the summit? What was the cause of our fall? Looking in the wrong direction seems to have been the cause of this disaster. Hence, we must look in the right direction, the upward way.

Alexander Pope's way of expressing God in Nature is one of the landings we very often conclude to be the summit, and why not, unless we are given a higher revelation? The poet tells us what he thinks in so many words.

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

We can appreciate Carlyle's idea concerning the universe which really explains the first two lines of the above verse. In so many words Carlyle asks: Where does the spark originate that helps to mend the horse's shoe? And where does the iron come from, of which the shoe is made? Primarily, did not the spark come from the sun, and in the beginning did not the iron for the shoe come from the elements of the universe? Where went that drop of rain that yesterday fell on the earth? From all appearances, it had disappeared; but in reality it had been either lifted up by the powerful rays of the sun and was carried away by the wind or it remained where it was to nourish plant life. *All are but parts of one stupendous whole.* If this is so, if this is the immortality of material elements how much more wonderful must be the immortality of the soul!

What shall we do with past conceptions concerning God and immortality? Shall we cast them aside without further consideration? No, for they are "all but parts of one stupendous whole, whose body Nature is and God the soul." The great person with a body as God, was needed in order to help us from

a higher idea in later years. Could we have gotten along without it? The spiritual idea of God as a God of love is necessary, for it gives us a high goal to reach for in our daily living. And without this worth-while goal what would life be worth?

But it is not enough to have mere ideas. Jesus had some splendid ideas and he was very anxious that they should be made valuable. Hence, he worked; he had real experiences in over-coming great temptations, in dealing with real people. He had a great chance to practice his ideas about service for humanity. And neither his plans nor his Father's failed; for all are but parts of one stupendous whole, whose body Nature is and God the soul."

Boston, Mass.

Faith's Watchtower

Alert, the hero from his loftier view
The wide horizon scans, that he may know
What cause disturbs; whence fears, alarming, grow;
What source of help, in need, he may construe
To strengthen faith and so resolve, anew,
The right to champion; then, boldly show
The way of peace and gladness, face aglow
With joy, though his resources may seem few.
This principle of life, Habakkuk saw,
When cheerless facts besieged him round about:
"The righteous man lives by his faith" and keeps
Unswerving loyalty to God, whose law
Is lovingkindness, who, His plan works out
For him who looks and trusts and later, reaps.

Richmond, Indiana.

JOHN R. WEBB.

On International Relations

BY ALFRED YOUNG

The first recorded gesture toward World Peace, or a League of Nations had its conception on a mountain-top in Galilee when Jesus, turning to his disciples, gave them the great inspirational command: "Go ye, therefore and teach all nations...all things whatsoever I have commanded you." It was fitting both in its setting, as also in the personnel of those to whom the command was given. No more beautiful or ideal situation could have been found. A mountain-top giving a far-flung view of a wide horizon. Breadth of vision and the call of the beyond lent themselves to a fuller realization of the words of their Master than if they had been spoken in a room, or synagogue. Family life is a beautiful concept and of divine origin, but Jesus taught a higher idealism when he said: "Whosoever shall do the will of God the same is my brother, and my sister, and my mother." Mark 3:35.

Tribal life carries the family concept and tradition into a wider realm but Jesus out-spanned that. "He came unto his own and they received him not, but to as many as received him to them gave he power to become the sons of God, and since "God is love" they became "sons of love." Two

of Jesus' disciples were named "sons of thunder." Noise, tumult—what a contrast is presented when they become sons, or messengers of love! Love, like wisdom, is first pure, then peaceable, because both are from above. The patriotic spirit of Jesus toward his nation was apparent in much of his teaching and work, but so broad and catholic was he in spirit that when the Syrophenician woman besought his aid all boundaries were overlooked and national fences broken down. Mark 7:24:30.

Jesus for three years, by precept and example, had taught the fundamental truth that there is "One God and Father of all, who is above all, through all, and in you all." Now, having finished his course, his admonition is "All things that I have commanded, go and teach." The whole tenor of Christ's teaching is contained in his last words of command recorded in John 15. "That ye love one another." Reiterated in order to impress it on the minds of his apostles, he thereby prepares them by laying the foundation for the superstructure of their life's work. Incidentally, he has taught them not to look for success along the lines commonly called popular. He prepares their minds for opposition, for mis-

interpretation, for misunderstanding. He suggests their work will create an atmosphere of danger to themselves because it will antagonize selfish interests and materialistic advancement. As an offset to any discouragement, however, he gave them this word of cheer: "I have overcome the world." Now with three years of ministry, his death, his resurrection behind him, he sends them forth to carry on. Let nothing hinder, permit no hardship to discourage; do not allow dangers to affright, in season and out of season, go and teach.

It is a new idealism, but it will win out. "Love your enemies, do good to them that persecute you." Impossible to achieve suggests the worldly wise, but, and here is the point, the truth of Christ's words are proving themselves in a worldwide response in this twentieth century. Thinking people of all nations are realizing the futility of war as a means of adjusting national difficulties. Economically it has proved itself a failure. Socially it has shown itself to be a lamentable hindrance to progress. Across the ever narrowing spaces that mark their boundaries, nation is turning to nation with heart-searching

(Continued on page 227)

PLANS ARE RAPIDLY TAKING SHAPE

Preliminary Announcements Concerning This Year's Young Friends Conference

July 27—August 5, inclusive, are the dates to be checked on the calendar for this summer. At least those are the dates that Young Friends will be taking into serious account when they make their plans for the summer months. For during those ten days Young Friends from all over America will be fellowshiping together on Earlham College Campus at Richmond, Indiana. The hearts of most of the hundreds of persons who have attended the Conference in the past eighteen years probably beat a little faster when they hark back to the experiences of those days; and the day probably seems a little cheerier because of happy memories recalled. There are too many fine things to remember about the Conference to make them easily forgotten!

Because little has been said as yet about the plans does not indicate that there are no plans! There are, and they have been growing and developing since last fall, and especially since December.

Because we expect to tell you something every once in a while from now on, we will not tell everything that has developed thus far. And, of course, plans are not completed yet, though they have advanced very well indeed. This much we do want to have you remember, however:

The Conference will be in Richmond, July 27 to August 5. Holding the Conference in Iowa for the past two years on the lovely Penn Campus has been a happy experience. Because Indiana, while far from the geographical center of the country, is more nearly the center of Quaker population, the return is being made. You who have attended at Earlham do not need to be told of all the advantages here, and if you have neighbor Young Friends who have not been there, tell them all about it. But do not forget that the beautiful new building is now completed and the pipe organ will be installed. Maybe there will be some new features for even you old-timers! Those of us who have been at Penn the last two years know how much the organ adds in creating the right atmosphere.

And then, Alexander C. Purdy is going to be there, to give a series of lectures. No introduction is necessary to this Quaker writer and teacher. Probably you have just read "Jesus' Way with People." But most of us know him only through his books or an occasional lecture. Come and know him personally.

Have you all been reading the Eunice-Elizabeth letters the past year? A foolish question, for of course you have. The author will be at the Conference as a

leader, with a whole array of her fresh and wholesome ideas to present. And so will Ward Applegate. You remember him, don't you—the little man with the personality that makes him so big? He was there three years ago, and his thoughtful presentations, his keen sense of humor and his joyful spirit in play delighted us all. Yes, he will be there.

And one whom every one of you who reads this has known for years, is to be there. Walter C. Woodward has consented to give us ten days of his time. Everyone who was at Oskaloosa two years ago will be wanting to return for this reason alone. It would be absurd for one to introduce the Editor of THE AMERICAN FRIEND to his own readers. But, at least, I can say by way of personal testimony (and if the Board were here as I write they would add their approval) that three years of personal acquaintanceship in work here have increased my conviction that all Young Friends should know him personally.

And besides all these (who in themselves are reason enough for you to begin reading and preparing to attend) we will have —But I said I would only tell part! At least seven other strong leaders have already accepted, and we think favorable answers are on the way from some others! It is not necessary to suggest that just *thinking* about it is not enough. It may be that your meeting needs to begin now the plans for financing your delegates. It may be that some of you will need to adjust your summer plans to fit the Conference dates. It is certain that your prayers are needed if the Conference is to be one of the richest experiences in the lives of those who attend. Will you watch for further information?

ELIZABETH MARSH.

Perhaps an impersonal nature is more amenable to divine impulse than an artificially depersonalized civilization that it is easier for God to work through the caprices of nature than through the caprices of an impersonal industrialism.

—REINHOLD NIEBUHR.

PENTECOST

Dear Lord I face life's rugged road,
Beset with cares and burdens hard to bear;
Within my strength I cannot bear the load,
But with thy might I'll do and dare;
Then bring to me thy Pentecost.

The load is more to me, it seems,
Because so many burdens need be borne,
When all around the sorrows teem
Of those who are so all alone;
And so, dear Lord, I need thy Pentecost.

I seem to hear again thy voice, of old,
The great commission to disciples true;
"Go forth into the wide, wide world,
And if this task of love you do,
You'll have to wait till Pentecost.

THOMAS E. WILLIAMS.

EDUCATION FOR PEACE IN THE CHURCHES

Thoroughgoing Plans for Work Are Reported From Various Denominations

The Committee on Education for Peace is an outgrowth of the National Study Conference on the Churches and World Peace, held in Washington, D. C., in December, 1925. With the formation of this committee came the recommendation that it co-operate with two commissions of the Federal Council of Churches. As a result, the committee, now enlarged to seventy members, has become the agency for Peace Education of the Commission on International Justice and Goodwill and that on Christian Education. Dr. John H. McCracken heads the committee and the executive secretaries are Dr. Sidney L. Gulick and Dr. Benjamin S. Winchester. Four Friends' names are on the list of members: Wm. I. Hull, Carolena M. Wood, Sina Stanton and Elizabeth Emerson.

The complete report of the meeting of this committee held in New York last December consists of twenty-two mimeographed pages and is entitled "What the Churches are doing in education for Peace." Reports have been gathered from Boards of Religious Education, Interdenominational agencies, Young People's groups, agencies allied with the Church such as Y. M. C. A. and Y. W. C. A. and from colleges, universities and theological seminaries.

The reports of several of the larger denominations are most interesting. The Northern Baptists are trying to fill their story papers for children "with material that will help to establish friendly relationships that cross over racial boundaries." Congregationalists apparently omit no age group in their published material. They "regard the creation of attitudes favorable to peace as perhaps the most important task of the religious educator today." The Methodists "regard as of the utmost importance the creation of a mind for peace in the young." They have published "The Way to a Warless World," "God's Paths to Peace" and "Religion and War." The Episcopalians have perhaps the strongest statements. I quote as follows:

The Episcopal Church lays emphasis, in the training of teachers, upon the importance of leading their pupils into experiences which will result in the conviction that the life of a Christian consists in a proper behavior towards other people, people of different races, different types and different nationalities.

Experimental classes have set for themselves the task of discovering what connection there is, if any, between going to church and worshipping God, on the one hand, and international peace, on the other. This constitutes a year's project, and involves the reading of newspaper editorials and of history, consulting with parents, looking up material in libraries, bringing

in notes and carrying on discussions under a capable leader.

The conviction of the leaders in education is that a study of peace must not be attached to a Sunday School course as though it were an outside topic, a sort of "sticker," and "extra." If it belongs anywhere it belongs at the center. It is the whole part of being a Christian and from this point of view helpful programs are being built.

There is no report from Friends. I am not sure just how favorably it would compare if there were one.

In the section on interdenominational work is the following:

When the Commission on International Justice and Goodwill began its work no denomination had a committee on peace except the Quakers and the Mennonites.

The lesson has gradually been learned that activities and resolutions by general overhead commissions and committees cannot accomplish very much. Effort has been made therefore in recent years to secure the formation of committees in denominations and in State and City Councils of Churches in order to carry the educational program down into the local churches and congregations. During the past eight years such committees have been formed in thirty-six communions (including the Roman Catholic) and in fifty-seven interdenominational State and City Church groups and ministerial unions. While this is fairly satisfactory, these committees are not yet able to do very much because they are not provided with financial resources.

The committee on World Friendship among Children reports the Japanese Doll Project of last year and the Mexican school bag plan for this year. Now is the time for all Friends Sunday schools to begin work on the Mexican project. Information is available from Mrs. Jeanette W. Emrich, 289 Fourth Avenue, New York City, or from our Foreign Mission Board at Richmond.

The report closes with a summary of suggestions for educational activities. Subcommittees are announced as follows: education of children, education of young people, education of adults, and education in colleges, seminaries and universities.

To read of all that is being done and is proposed, is to rejoice. But the task of changing the mind-set of even nominally Church people is a gigantic one. This is no time for Friends to be content with being starters. What of our own progress in education for peace?

ELIZABETH H. EMERSON.

You cannot define anything except in terms of its opposite, and when you have lost the sense of the opposite you have lost the sense of the thing itself.—JOHN A. HUTTON.

NOTE TIME AND PLACE

At Bloomington, Indiana, on July 6th, 7th, 8th, 1928 will occur the Fourth Annual Young Friends' Conference of Western Yearly Meeting. The theme of the conference is "Building Christian Character."

DAVID DAY, *Conference Chairman.*

MABLE QUIGG, *Conference Secretary.*

INTEREST IN RELIGION NOT ON WANE

Recent Religious Education Convention in Philadelphia Has Large Attendance

The R. E. A. Convention in Philadelphia would seem to controvert the opinions of those who believe that interest in religion is on the wane in our day. Nearly 600 paid registrations and audiences which filled to capacity the Crystal Ball Room of the Benjamin Franklin Hotel would seem to indicate that there is still a wide and deep interest in religion in America.

These conventions of the R. E. A. are no longer mere "talk fests." In the pre-convention conferences, directors of religious education, ministers of religion in local churches and week day church school workers discussed together problems of a decidedly practical kind. In the conferences held after the close of the regular convention program, there were reports on various research projects which had been carried on throughout the year. In the convention proper the themes discussed were necessarily of a somewhat more technical nature, but no thoughtful person would consider them unimportant on that account.

The theme of the Convention was, "Education in Religion in an Age of Science." In accordance with its established policies the leadership of the R. E. A. has secured speakers representing points of view which were rather widely variant. There were speakers who like Doctor Leuba of Bryn Mawr College attacked the fundamental suppositions of theistic religion, but there were also speakers like Doctor William Adams Brown, Professor James B. Pratt and Doctor A. Duncan Yocum who refuted successfully these points of view.

Most of the convention speakers could hardly be classed as scientists in the usual meaning of that term. They were for the most part educators, ministers, and others

whose occupation has to do with education and religion. They were scientists only in the degree that there is today a science of education and a science of religion. A few outstanding leaders in the various fields of physical science, like Professor Pupin of Columbia University would have made a very real contribution to the convention had they been given a place on the program. On account of this failure to secure outstanding leaders in the field of the physical sciences, some of the suppositions in this field put forth by the speakers were such as our leading scientists would hardly support. Some of the speakers got beyond their own specialties and made the usual blunders which such digressions entail.

A word ought to be said about the distinctly religious views which dominated the convention. If the R. E. A. leaders really desire to make their organization a clearing house for religious truth, a forum in which every sort of religious conviction shall have a chance to find expression, they missed the point in the Philadelphia convention. Nearly all the speakers on the main program were liberals. They differed much it is true in their views, but they differed only as extreme liberals differ from liberals who are not so extreme. Liberalism had the right of way in the convention. The discussions which were given a chance to develop on the floor had to do with matters in which extreme liberals differ from moderate liberals.

This is a matter of importance. If the R. E. A. is an association of liberal religionists and liberal theories are to have exclusive right of way in their conventions, that is one thing. If it is to be an organization covering all phases of religious belief in America, that is another thing. Points of view like those championed by Professor Athearn of Boston hardly found expression in the convention. If this is to be the consistent policy of the organization we ought to know it.

This is a matter to which the leadership of the R. E. A. ought to give serious thought. If it is not to be an agency through which evangelical Protestantism may find any expression of its own views, but an agency for promoting theories which have long been the deadly foes of the evangelical types of the Christian religion, Protestant leaders ought to know this fact. If such is the case the R. E. A. ceases to be a general forum and clearing house and becomes an agency of propaganda.

WALTER ALBION SQUIRE.

CLOTHING NOTICE

Many Friends have generously responded to our call for clothes for the relief work in the coal fields. Over 53 bales have been collected, and we are more than grateful for this response. We feel that the need for winter clothes has abated and the need now is only for clothes for babies, and shoes and stockings for boys and girls. Children's dresses are needed too, and, of course, the always elusive boys' trousers! Will you send such articles to 15th and Cherry Streets, Philadelphia, Pa.—marked "Miners' Relief"?

Clothes—any kind—can be sent to the warehouse for Daniel Oliver. His large sewing class makes over quantities of clothing. Be sure to mark contributions meant for Syria "For Daniel Oliver."

The moment we feel the tug of His love upon us and go to living with a sense of fact that every sin in the world crucifies Him afresh and spoils His purpose for us and in us sin becomes a hideous thing, and His infinite love constrains us to live not unto ourselves, but unto Him.

—RUFUS M. JONES.

Mexican Costumes and Customs

BY REBECCA J. PARKER

Many people have written me asking about the customs and costumes of the Mexican people.

First, let me tell you that we have a much nicer climate here at Victoria, Tampaulipas, than any place I know in the States. We have an abundance of tropical sunshine that is so much talked of now as a cure for a number of diseases. The children can play out doors all the year round, except of course when it is raining. While you in the north are having cold weather we can go out in our gardens to cut larkspur, sweet peas, and beautiful roses. Orange blossoms fill the air with their fragrance. Frequently at night we are awakened by a serenade of some orchestra hired by a fond lover to play for his lovely *senorita*. If it is her birthday they will sing "Las Mananitas." Then I too am likely to hang out our own balcony to catch every word. It is my favorite, but you will have to hear it yourself at 4 a. m. in order to appreciate it fully.

Now as to costumes. It may disappoint you but the truth is they dress exactly as we do. I sent to Brownsville just this week for a fashion quarterly for my sewing class of Normal girls from which to choose their next dress pattern. Of course there are some Indians in the country away up in the mountains in isolated parts who still wear native costumes. But one cannot judge all Mexico by them any more than it is to judge the west of the United States by her Indian tribes. A gathering of people looks just the same as a gathering would look in the States, except that the women of the smaller towns do not wear hats. They do in larger cities however. Frequently in the market I see women from ranches who have come in with produce who wear very full dark skirts of cotton which reach down to the ground, a full waist with long sleeves, tucked in at waist line, and over their heads a dark *rebozo*. The *rebozo* is a scarf about two or two and half yards long and thirty or more inches wide. The poorer women wear them of dark brown, blue or black, and there is usually a deep fringe on each end. It is wrapped around the head and shoulders and one end thrown around and hanging down the back. Poor mothers frequently carry their babies in it bound up close to the mother. Their produce is eggs, chickens, vegetables, fruit and flowers carried in a large round basket.

The poorer ranch people wear sandals instead of shoes. Many ranchers wear long skin tight trousers fitting over their feet like spats, leather jackets and the big peaked hats. In the poorer isolated parts, the little girls are dressed in long full skirts and little *rebozos* like their mothers. They are usually barefooted. Both the

mothers and girls wear their hair in two tight braids hanging down their backs. I have seen little folks with a bright striped towel over their heads in place of a *rebozo*. On cold days the father and boys wear a plaid or red blanket wrapped around them—Indian fashion. The mother has only the thin *rebozo*. The men's clothes nearly always cost more and look nicer than the women's. It is the women's duty to serve the men and obey them.

To be sure there are costumes that are considered typical, but they belong to a former day and are worn by Mexicans only as fancy costumes. The children dress up the same way at carnival time or for a special number in an entertainment. They are not a children's costume however, and are worn only in imitation of grownups, much as children in American Schools will wear colonial costumes for a Washington's birthday celebration.

There is, for the men, the famous "Charro" or plantation costume. Properly gotten up it is likely to cost over a thousand dollars, sometimes the hat alone being worth almost that much, if covered with gold and silver braid. The trousers are black velvet, skin tight, fitting over the shoes gaiter fashion and buckled down the sides with tiny silver buckles about an inch apart. A tan leather belt with large buckle is commonly used. The jacket is of soft tan leather, waist length, adorned with figures in white leather, or silver and gold braid. A broad flowing "artist" style silk necktie is worn, of solid color but brilliant, red, pink, or magenta. The hat will be the broad brimmed peaked hat of gray felt, highly adorned. Note that the trousers are not sailor style with slashes at the side, as so commonly pictured. They are skin tight, like leggings all the way down, made thus so as to fit easily into the leather "chaparejos," when on horseback.

The corresponding dress for women is known as the "china poblana" costume, though it is not on exactly the aristocratic grade of the "charro" outfit. The skirt is of red, very full, about three yards around, and about eight to ten inches from the ground. It is bordered in figured designs in black and covered with glistening spangles. The part over the hips is of green cloth. The waist is a white chenise, with square neck and old fashioned cap sleeves, embroidered in red and green around neck and edge of sleeves. A band of red, white and green ribbon is worn about the hair, crossing the forehead, the hair hanging in a long braid forward over each shoulder. The *rebozo* is worn folded lengthwise to a width of about four inches, the center over each shoulder then straight down, the ends being passed under the "sash" or "belt" part of the *rebozo*. Shoes

are black, high heeled, and stockings of pink, flesh color, or white.

The middle and upper classes dress just as we do. The Penn Institute girls would pass for a group of high school pupils at home, with their bobbed hair, short skirts and gay sweaters. In the schools in the cities all through Mexico they play volley ball, and basket ball is being introduced. Baseball is very common but American Football is not much known yet though soccer football is played extensively. The little boys play marbles, ball, spin tops, fly kites, roller skate, while the girls play jackstones, hop skotch, and jump the rope. In nearly all the schools they have flower and vegetable gardens tended by the children. Flower and garden seeds are hard to get and might easily be sent in the friendship bag. Really you'd feel perfectly at home in a Mexican School.

But there is one difference I'm sure you'd notice. Mexicans are very courteous, and their form of introduction is most interesting. When two persons are presented each repeats his own name, followed by some polite phrase. For example Guadalupe Sanchez is introduced to Maria de los Angeles Hernandez. Miss Sanchez will say, "Guadalupe Sanchez, para servir a Ud." (at your service) and Miss Hernandez will reply, "Maria de los Angeles Hernandez, a la orden" (at your order) or "su servidora" (your servant,) or some similar phrase as they shake hands. After conversation, even though it be but a word or two about the weather, they again shake hands, each repeating her own name and adding "Tanto gusto de conocerle; tiene Ud. una pobre casa en la calle Hidalgo Numero siete" (Delighted to know you; you have an humble house at No. seven, Hidalgo Street.) The other will reply for example, "Mushas gracias, tiene Ud. su casa en el callejon Catorce, cruz con Matamoras." (Thank you; you have your house at 14th and Matamoras Streets.) Then with an "adios" or "Que pase Ud. muy buenos dias" they part. On passing a group of friends or acquaintances on the street one says, "Buenos dias (or "tardes" or "noches") (according to the time of day) to each one separately. Among friends a common greeting is "Como esta?" or "Como le va?" The men tip their hats to ladies and remain standing till the ladies are seated. Small children on entering a room where there are guests go immediately and shake hands with each, saying "Buenas tardes, Como esta Ud?" They mind and are supposed to remain quiet except when spoken to.

In the smaller villages the houses are frequently of adobe or sunbaked bricks plastered and painted, with roofs of palm or corrugated iron. The floors are usually of bricks or cement but in the very poor, plain earth. The bed is the pride of the house wife, a crocheted spread is most prized and there will be a thick bolster or pillows with a wide fllet strip in the case showing a color through it usually red.

In the rockers or settee they have fancy embroidered cushions of satin or painted velvet. The enlarged pictures of father and mother and one or two of the children adorn the walls and frequently there are paintings or drawings made by some of the children at school.

On the piano, if they have one there is likely to be a large kewpie doll or bouquet of paper flowers, and there will be a row of chairs lining the wall. This is the middle class home. In the more wealthy homes there is great elegance, heavy draperies and lace curtains, a grand piano covered with a large Spanish shawl, oil paintings on the walls or in easels, beautiful upholstered chairs, thick velvet rugs, and lovely vases. There are many such homes in Mexico and presided over by highly cultured people. Mexico is a country of contrasts, snow capped volcanoes towering above tropical lowlands; the very wealthy and cultured, the extremely poor and ignorant; romance and sorrow; happy, light hearted children in contrast to the dull, listless faces of the undernourished poor. Friendly neighbors who are willing to share and work and pray to help them get a fair chance in life and to give them the knowledge of a loving Father are greatly needed.

WITH FRIENDS IN THE
COAL FIELDS

Every day there are about 750 children getting milk and crackers in the district schools around Barnesboro, Pa., where the American Friends Service Committee workers have been distributing relief. These youngsters are judged by the nurses who weigh them to be the most undernourished children and in the most need of this little bit of supplementary feeding. A glass of milk and two Graham crackers is not very much to be sure, but it means quite a bit to these children who haven't had and aren't getting the proper nourishment.

Conditions around Barnesboro are not improving. Many of the union men are still out on strike. They have been without money for a year. Fruits and vegetables put up from their gardens last summer, have been exhausted. The average meal for most of these people is bread and coffee, three times a day.

The strike breakers, for the most part men who have moved in from other towns, are hardly any better off. In the schools the nurses found that children of these families were in a badly undernourished condition. Of course, they are receiving milk and crackers, too.

Friends have contributed generously to our call for good second hand clothes. We wish some of you could see the women and children who come to the headquarters asking for clothes. Possibly 400 families have been given certain articles of clothing during the last five weeks. Through Elizabeth Marot's splendid work in the

workhouse, we have sent 45 bales of clothes and 8 barrels of shoes to our headquarters in Barnesboro. Many mothers have been able to take coats and skirts and make lumber jackets and trousers for their boys and coats for their girls.

The children are in real need of shoes and stockings and underclothes. With available funds many pairs of shoes have been bought and distributed through the schools. But still the pleas for more shoes come in—and we are purchasing an additional supply.

More and more people are at rock bottom. English and American families who have been putting off asking for any kind of help are now coming to our headquarters, or sending in requests for milk to

FEBRUARY TWENTY-NINE

At the special program given in Earlham College Chapel, February 29, in honor, of Joseph Moore, the service closed with a song written in 1896 by Elizabeth Lloyd, a student, who is now Elizabeth Lloyd Gilbert, of Damascus, Ohio, and in which the audience joined. The song follows:

Joseph Moore

He's lived amid life's varied scenes
For four and sixty years;
He's seen the tempest and the calm,
The sunshine and the tears;
His name's revered in Southern lands,
On California's shore;
Hawaii's breezes echo back
The name of Joseph Moore.

Though years by scores have passed away,
Still Joseph's eye is bright;
And Time's forgotten Joseph Moore—
He's "sweet sixteen" tonight.
Oh, who'll believe, in years to come—
'Twill be an idle dream—
That Joseph taught for forty years,
And yet was "sweet sixteen"?

But nature spoke to Father Time,
One stormy winter night;
"Oh Father, you have moved too fast,
For Joseph's hair is white."
Then good Old Time turned on his heel,
With scarce an uttered word;
"No birthdays now for twice four years,"
Was all Dame Nature heard.

Old Earlham's fame and that of thine,
Dear Joseph Moore are one;
A mighty hobby thou dost ride—
It is the mastodon!
We see it, 'mid the lesser things,
Upon the cabinet floor;
Its solid structure seems to say,
"I'm built by Joseph Moore."

Oh, friend, our fathers knew and loved!
Oh, teacher, true and dear!
May blessing crown thee from above,
Through many another year!
May tempests ever pass thee by—
May ever sky be bright!
May all most dear to thee on earth
Greet thy next birthday night!

be delivered at their homes for the babies. Certainly there will be need for our relief for some time.

We want to express appreciation of the splendid cooperation of the Women's Committee at Barnesboro. They are helping to make up the clothes bundles, and to check up on the families who ask assistance. And one can't help feeling that through this work these women—members of the Polish and Slav and Greek Catholic churches, and the Protestant churches—are finding a fellowship which they had not previously experienced.

ON INTERNATIONAL, ETC.

(Continued from page 223)

appeals for a better way. Down across the gulf of the centuries comes the voice of Jesus: "These things I command you that ye love one another," and "Go teach."

Slowly, but surely, that teaching is impregnating all the nations. A very practical demonstration of friendly gesture was that afforded the people of America by Premier Briand of France, who wrote: "For those whose lives are devoted to securing this living reality of a policy of peace, the United States of America and France already appear as morally in full agreement. If there were need for these two great democracies to give high testimony to their desire for peace and to furnish the other peoples an example more solemn, still France would be willing to subscribe publicly with the United States of America to any mutual engagement tending to outlaw war as between these two great countries." There are just seven words in that friendly gesture to which I would draw attention: "To furnish the other peoples an example."

In one of the greatest actions of his life, Jesus furnished an example and spoke of it as such. It embodied three things: first, love; second, humility; third, service. Briand's proposal likewise embraces those three great factors. Love must displace hatred; humility must displace pride; service must displace mastery. Suffering sorrow, death, are on every side. Voices in earnest appeal through their spokesman, like a call from Macedonia, "Come over and help us." Help us to outlaw war. Help us to get the better of this spirit of hatred and bitterness, and in its place establish peace and love. What is to be the reply of the people of America? This will largely be determined by the attitude of each of us as individuals. We are the people to whom the appeal was made and our action in reply to this friendly gesture must be the determining factor. As individuals, we cannot shirk responsibility nor shift it to another.

The voice of Jesus, sounds over land and sea: "As ye would that men should do unto you, do ye even so to them." The word lesson concerning the Good Samaritan was: "Go thou and do likewise." The word lesson of our text is "Go." Go, teach, love. Denver, Colorado.

The Interracial Conference

Steps Toward Better Understanding

The second Interracial Conference held in the south under the auspices of the American Friends Service Committee, took place at Greensboro, N. C., March 9 and 10. Seventeen visiting Friends attended. While the attendance of Greensboro Friends was small, the purpose of the Conference as stated by Wilbur K. Thomas at the opening session was achieved; namely, that Northern Friends might hear what Southern Friends believe to be the problem in race relations, and what the solution. Incidentally, it furnished the opportunity for those who were fortunate enough to attend, to get better acquainted—an urgent need among the various groups of Friends. Throughout the sessions, during the noon hour when a regular dinner was served at the church, on the tour of the various Negro colleges and institutions, in the homes of the various hostesses,—in fact all the time, the well known Southern courtesy and hospitality contributed largely to the success of the Conference, and made those from the North hope that at the next one they may have the privilege of renewing their friendships and of enlarging the circle. The reception and tea given on Sunday afternoon by Mrs. Raymond Binford, wife of the President of Guilford College, to the faculty of the college and the delegates, was a happy ending.

The speakers at the Conference were outstanding figures in their several lines of work. At the opening session Rachel Davis DuBois was asked to tell of her "adventures in friendship" as worked out in the Woodbury (N.J.) High School. All the other speakers were active in interracial work in North Carolina. Dr. David Jones, President of Bennett College for Women, considers religion the greatest heritage of the Negro and that there is a serious need for more trained ministers as well as for a social program that will give their young people an opportunity to express themselves. They must be challenged "to carry on in the name of Christ."

Dr. W. C. Jackson, Vice-President of North Carolina College for Women, and Chairman of the North Carolina State Committee on Interracial Cooperation, said that the major responsibility for the Negro race rests with the white race. The Negro is a human being, an integral part of American life and we are all going up or down together. He suggested that we inform ourselves about the situation and adopt certain principles. "Be sure of your principles and of your adherence to it." It is essential that there be good will in personal contacts.

Dr. Weatherby, pastor of St. Matthew's Church of Greensboro, recognized with appreciation the fair attitude of the newspapers of Greensboro, the cooperation

among the ministers, and the support of the white women of the city. He feels that the white citizens of the city are in sympathy with the aspirations of the Negroes.

The keynote of the address of Mr. Lawrence A. Oxley, Director of Negro Welfare Work in North Carolina, was "Christ in the hearts of men solves all problems." He told of conditions as he has found them among Negroes in North Carolina. He is of the opinion that they are over-organized. Generally speaking, every Negro belongs to about five charitable, beneficial or insurance organizations, and there is much waste of effort due to poor leadership. His problem is to get these groups to work together. The Negro needs to be instilled with respect for himself. There are too many churches, and one great difficulty is the lack of cooperation between the Negro ministers. There are many trained, consecrated social workers in North Carolina; they are far ahead of the churches in meeting the needs of the colored people. When confronted with some difficult question, on his own part or others, he asks, "What would Jesus do?" Getting Christ into the hearts of more people he feels is the only way to bring about a real solution of the interracial problem.

Mr. N. C. Newbold, Director of the State Department of Education, gave startling figures of the advance made in North Carolina since 1921, in the line of education of Negroes. Starting with only one person for Negro work in the State Department of Education, there are now nine persons. There are now 700 Rosenwald schools, toward which the Negroes themselves gave nearly \$400,000, Julius Rosenwald \$600,000, and more than \$2,000,000 appropriated from the general taxes. They are working for the whole program of elementary, high schools and colleges for Negroes and at present there are ten higher institutions of learning and two more nearly ready to be accredited. The white school officials have changed in their attitude and are willing to listen to suggestions and to cooperate.

This increase in education of Negro youth has reduced criminality and has raised the moral tone in family life.

On Sunday the delegates visited different Friends meetings and several attended the church of Dr. Weatherby. Three Friends were able to stay over Monday and accept the invitation of Mrs. Elbert Russell to visit Durham and see the remarkable work being done for and by Negroes in Durham. Every one felt that the information they had gained, the contacts they had made and the friendships started were important steps in the direction of better understanding. Much of the success of the Conference was due to the efforts of Milo S. Hinckle,

minister of the Asheboro Street Friends Meeting, where the sessions were held; to Miss Clara I. Cox, Chairman of the Interracial Committee of North Carolina Yearly Meeting, and to the support given them by the women of the Meeting.

POUGHKEEPSIE ACTIVITIES

Preceding the February Monthly Meeting of Poughkeepsie Friends a supper was served by the recently organized Men's Brotherhood. After the transaction of business, the meeting was addressed by two students from Vassar College, one a Hungarian and one a Swiss. Each was dressed in the costume of her country and brought to the meeting a message concerning the customs, conditions and ideals of her people.

At the March Monthly Meeting, after supper and business, Mrs. William J. Reagan of Oakwood School gave an account of the luncheon of the Church Committee of the New York State Women's Law Enforcement Committee which she had recently attended at the Hotel McAlpin in New York City. Following her, Mrs. Emerson D. Fite, of Vassar College, gave a full report of the Conference on the Cause and Cure of War held a short time ago in Washington to which Mrs. Fite was sent as a delegate from the Poughkeepsie Branch of the American Association of University Women.

On March 2, the Women's Foreign Missionary Society of Poughkeepsie Friends was held at the home of Mrs. Edwin Pease. At the business session at which Mrs. Pease presided, the meeting authorized a committee to protest to representatives at Washington against the passage of a bill which would make the "Star Spangled Banner" our National Anthem and to request that "America" be substituted in the measure. The objection to the "Star Spangled Banner" was based on the fact that it is essentially a war-time song. Reports of committees for the past month showed that petitions had been sent to Washington registering protests against the big naval program; also that members had participated weekly with the women of the Missionary Federation in making surgical dressings for Dr. Ida Scudder's hospital in India. Following the business session, a program prepared by Miss Alice Lawton was presented. Mrs. Georgina Kelly Smith, a graduate of Tuskegee, and with her husband the head of the Christian Community Center for Negroes in Poughkeepsie, sang several Negro melodies and told of the work of the Centre. The younger women of the society then presented a missionary dialogue which gave in interesting form much information from the study book "A Straight Way Toward Tomorrow." The meeting closed with devotional exercises led by Mrs. Badgely.

The cross of Christ's death became for man the crossing from death.

The Spirit of Adventure

Quaker Activities in Central Europe

When we read of the American Friends Service Committee representatives visiting a new country in behalf of good-will and friendly fellowship it is well to know something of the background of that country. Early this year Bertha Bracey, from Berlin, and the Headley Horsnails, of the Vienna Center, and later Emma Cadbury, from Vienna, went to Prague in Czechoslovakia. That little country has more than justified the faith of the Versailles Treaty in creating it a separate state. Its currency was soon stabilized; its boundaries include rich agricultural regions and great mineral wealth; its outstanding leaders have been men like Masaryk and Benes. Its population of about thirteen and one-half millions is Central European—Czechs, Slovaks, Germans, Poles, Ukrainians and Magyars.

The Catholic church was for centuries all powerful. The word "Christian" has the general meaning of Catholic, and the Y. M. C. A. was once attacked as a clerical Catholic institution because it was called Christian.

Since 1781 Protestantism has steadily grown and there are now a number of Protestant sects. A strong anti-Catholic movement began as early as the 19th century, but reached its peak after the war, when thousands of people left the church. But this hasn't been purely a religious movement. The new Czechoslovak church, gaining nearly 1,000,000 members in a short time, is considered by some to be more of a political reaction against the Catholic church than a new religious community. On the other hand, many people have left the church entirely. Dr. Jareslav Kose, long a friend of the Friends, feels that these thousands of people stay without any church affiliation because they are disgusted with the formality of the Catholic church, and are afraid they will find it in the Protestant church.

Nearly two years ago Premysl Pitter who is known to many Friends through his brave stand against military service and his work for the Fellowship of Reconciliation invited Friends to help in Czechoslovakia. When no help was forthcoming he and his friends started a new religious movement known as "The New Jerusalem." This has now become the movement of Christian Communists and has several thousand members not only in Czechoslovakia but in Hungary and elsewhere.

Heinrich Tutsch, the Secretary of the Fellowship of Reconciliation, and his wife made the arrangements for the visit of our Friends to his country, and their reports indicate a very full and busy three weeks. Sometimes they would go together to meetings, one of the three presenting the particular subject, and all taking part

in the discussion that followed. Or Bertha Bracey would meet with a Student Group while Emma Cadbury addressed the British Society.

The following five lectures were prepared and offered to the different Societies' Circles: (1) Fundamentals of Quakerism; (2) The Quaker Peace Testimony; (3) A Quaker Adventure; (4) Conscientious Objectors During the Great War; (5) Spiritual Religion. They found that the lecture announced under the fourth title would be forbidden by the police, but this material came in useful in the public lecture called "Heroism in the Service of Mankind," in "The Pacifism of Deeds" and in "Friends Peace Testimony." After some of these lectures, such questions as these were asked by members of the group: "What is the attitude of the Quakers towards private property? Do Quakers pay taxes part of which go to maintain military forces? What is their attitude toward the police force? What is the attitude of Friends to the social problem? What is their attitude towards Communism as portrayed in the Acts of the Apostles, towards modern Communist ideals? Is the Quaker ideal that of asceticism or of 'comfort for all'? What is our relation to orthodox Christianity?" A man student who said that he was anxious to get into touch with any new religious life among students, asked whether Quakerism was winning adherents among the student bodies of England and America.

They met many groups of people—in Student Circles: the Y. W. C. A.; the Klub deutsche Kunstkerinnen; the W. I. L.; the Society for Ethical Culture; and the British Society of Prague. In some places they spoke in English and were translated in Czech. In the groups they spoke in German.

Interesting interviews were held with leading men and women. Frau Marek, wife of the Austrian Ambassador, gave an "At Home" at the Embassy for the visitors. Everywhere they found an eager interest in the Quaker message. The Meetings for Worship held on Sundays made deep impressions. Another country has been touched by this spirit of Quaker Adventure. Through these workers in our Outposts the

Society of Friends reaches out in international understanding. What the result will be is impossible to judge. Bertha Bracey, in writing her report of the visit, says that we cannot judge and weigh up results. "But this is, we hope, only a beginning. The ground is difficult. The new strong national feeling, the curious confusion of religious and political motives, compulsory military service—all these make difficulties. But there are open ears and open hearts, and many who are seeking as we are for the true way of life in all our relationships."

LEVI GREGORY

Levi Gregory was born near Richland, Keokuk County, Iowa, January 4, 1850, and went to be with the Master he served March 6, 1928, aged 78 years. His boyhood days were spent on the farm and at the work-bench, and the lessons learned there have been shown in all the later years. Before he became of age he went to Salem, Iowa, and entered Whittier College, graduating in the class of 1874, after which he taught in the College a few years and then entered the mercantile business, in which he met with good success.

In his early teens he felt God's call to preach the gospel and began active work in Bible school and other lines of church work. For ten years or more he preached at a number of points, within a radius of ten or fifteen miles of Salem, at the same time making his own living for his growing family.

In 1894 he came to California accepting the call to become the pastor of the Friends Church at El Modena. During the three years pastorate a heavy debt was paid, and the interior of the church was finished, and the church generally strengthened.

The Yearly Meeting then appointed him General Superintendent and the next two years were given to Evangelistic and Church Extension work. During these years the family lived at Whittier where the children might have the benefit of Whittier College. Feeling a call, he went to San Jose, and for six years served as pastor of the church on Stockton Avenue and saw it grow from a membership of twenty-eight to one hundred and forty.

Feeling that his work was finished in the San Jose field, he was reminded of the life-long call to go into a city and begin at the bottom and build up a Friends Church. Through the kindness of Addison and Rebecca Naylor the beginning of the Oakland Church was made possible. The work was begun in a tent on the present church site and later the building of the church was undertaken, in which he had an active part. For twenty-two years he labored unceasingly in building the hearts and lives of the boys and girls and men and women of the community. He followed this work with rare diligence and

(Continued on page 231)

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

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QUAKERDOM · AT · LARGE

Swarthmore and Haverford Colleges are the chief depositories of Quakeriana in this country, says *The Friend* (Philadelphia), and in addition there are numerous private valuable collections. The English Friends have collected their historical documents at their central place in London. They have nearly 50,000 titles in their library, which is several times as many as we have here.

Mrs. Lily M. Hiss, who for fifteen years has been in charge of Earlham Hall as Matron at Earlham College, is leaving during spring vacation and will reside temporarily with her daughter in Pittsburgh, Pennsylvania. An expression of gratitude and appreciation was extended her from the college for her faithful service and her friendly spirit which has hovered over Earlham Hall during her long stay here. Elsie Marshall, head of the department of Home Economics, will assume the duties of Matron.

"What a Quaker Thinks of War," was the announced theme for Ellison R. Purdy of Minneapolis, Minn., at the evening service of the Peoples Church, St. Paul, Minn., an institutional church affiliated with the Congregationalists of which Howard Y. Williams is minister, for March 18, according to the church bulletin which has come to hand. "At the evening service the Ladies' Missionary Chorus of the Lutheran Churches will furnish a musical program and the address will be given by Rev. E. R. Purdy, minister of the Friends Church in Minneapolis and a leader among the Quakers of this nation." This should mean a wholesome blend of religious forces, in friendly fashion, conducive to spiritual uplift by representatives of these twin cities in the great State of "Sky-tinted Water."

Thomas E. Jones, President of Fisk University, Nashville, Tennessee, was in Richmond last week with the Fisk University Glee Club. Their tour included a visit to St. Louis, Missouri, Chicago, Fairmount, Indiana, Thomas Jones' old home town, and Richmond, where he graduated from Earlham College and was a prominent member of the Earlham Glee Club. Their concert on Thursday night at the Timothy Nicholson Memorial Meetinghouse was a notable musical event. About a thousand people, colored and white about equally represented, enjoyed the spirituals so capably and delightfully rendered. The special solo numbers were particularly applauded. The program was under the auspices of the Race Relations Council of Richmond, of which B. Willis Beede is chairman. During intermission Thomas E. Jones spoke of the work at Fisk and emphasized the importance of

education to the Negro as an individual and as a citizen. The following morning the Glee Club appeared at Earlham College. Of them the morning paper said: "In the Fisk Glee Club performance was heard all that superb and superlative rhythmical possession, the inheritance of this race alone, distinctive, peculiar to themselves, appealing and of an infinite melancholy which is yet tinged with yellow laughter."

The Connecticut Valley Friends in a recent meeting held in the Holyoke Y. W. C. A., discussed the effects of the cancellation stamp, "Let's Go! Citizens' Military Training Camp," and through the secretary, Charles W. Johnson, Springfield, Massachusetts, sent the following protest to the Postmaster General, Harry S. New at Washington, D. C.: "In addition to regret for this general appeal to the militaristic spirit, it was felt that its use on letters going into foreign countries will needlessly promote the idea that the citizens of the United States are preparing for war, and so influence those of other countries to make greater efforts in the same line. Feeling that every effort should be made to cultivate friendly attitudes as well as relations, the Connecticut Valley Friends, therefore, respectfully protest against the continuance of its use, particularly on letters going out of the United States."

In the Coventry meetinghouse, England, on February 18, a conference arranged by the No More War Committee was held, at which Professor Gilbert Murray, chairman of the League of Nations Union, gave an address entitled: "Security, Arbitration, Disarmament." The meetinghouse was well filled and Canon Holland, sub-dean, presided. The speaker described the Protocol as an honest and remarkable document which suffered from hurried preparation. He thought England should sign the "optional clause" of the agreement, and fully and frankly accept the decision of the International Court on all legal disputes. And, to shut out all war, he would use an "all-in" arbitration agreement, in legal cases going to the International Court, and in others to the Council for advice and conciliation and if that proved unavailing to leave the dispute unsettled but avoid war. Professor Murray afterwards replied to a large number of questions.

On Thursday, March 15, Earlham College celebrated in a chapel program the eighty-second birthday of William N. Trueblood, Professor Emeritus of English, who for fifty years was a member of its faculty and, as its poet laureate, his writings are frequent in the college publica-

tions. Professor Cosand, one of his students and now head of the English Department, said of him: "As a teacher he did not give a second hand impression of the literature he taught. He had lived what he was teaching. His wonderful insight and love of beauty helped him to transfer to his pupils the loveliness and truth existing in literature. His sincerity and his enthusiasm for his subject made him a favorite at the college." Anna Eves read one of his essays entitled "The Student's Attitude Toward Truth," and two of his poems, one written in honor of the class of 1906 and the other read at the laying of the Library cornerstone, March 16, 1907. The selections were from copies of the Earlhamite.

In *The Biblical Review* for April, one of the editors, Albert Clarke Wyckoff, a specialist in Religious Psychology, reviews sympathetically and appreciatively "New Studies in Mystical Religion" by Rufus M. Jones, which were heard by him when given as lectures in Union Theological Seminary, New York, during the Spring of 1927. The music room proving too small to hold the audience, the spacious seminary chapel was opened for the second lecture, and it was filled through the whole series. "No higher commendation for the author and his subject need be sought." He thus concludes: "Psychology of religion has not yet completed its study in this field, but it is making great advances at the present time, and when its work is done the religious consciousness of the mystic will be better understood. For all evidence points to the fact that religious experience is one of the primary experiences of the human being."

NEWS OF OUR MEETINGS

The steady growth of the Denver Meeting may be understood from the fact that during the past eighteen months, fifty-nine new members have been added to the records. Every department of the church work is very much alive, especially the Sunday school. At present, Friends are in the midst of a financial campaign to close the year, March 31, with no deficit in the church budget, more than half having already been raised.

Kokomo Quarterly Meeting was held at Union Street church, Kokomo, Indiana, March 16-18. The meeting began Friday morning with the meeting on Ministry and Oversight at which Homer Biddlecum brought a strong message on "Love." Friday evening, Albert L. Copeland, of Paoli, Indiana, gave a very instructive and helpful address on religious education. Satur-

day morning, the Quarterly Meeting was well attended, the house being filled all day. Albert L. Copeland preached a stirring sermon on the "Church." More than 300 took dinner at the church. Sabbath morning, Albert L. Copeland preached to a large audience, on "Intimacy with God." In the evening the service was a Christian Endeavor Rally. Seventy-two young people attended the Christian Endeavor at six-thirty and there was a crowded house to hear the address by Orville Cox, of Russia-ville, on "Building a Life." After the service about ninety young people remained for an hour for a social time to get acquainted and enjoy refreshments. Friends generally feel that this was one of the best sessions of Kokomo Quarterly Meeting ever held and the ministry all through was timely, inspiring and helpful. Union Street will begin their revival services on Sunday, March 25, continuing until Easter with W. C. Kinsey and wife assisting.

The Winchester Quarterly Meeting of Friends had as their principal speaker on Saturday, February 18, Crystal Bird, a negro girl, sent out by the American Friends Service Committee, who spoke in the morning on "Interracial Relationships" and in the afternoon on "Knowledge." She has a wonderful ability, and a most delightful personality, with a charming and convincing power of speech in behalf of her race. She said the Quakers were the first people who tried to make America understand the great need of freedom for the race. In the afternoon she spoke of some of the great negro characters among them being Roland Hays the Georgia boy, who sings the Negro spirituals, and Henry O. Tanner, the Bible artist, noted the world over for his Bible pictures, George Washington Carver, the famous agricultural chemist, and Booker T. Washington, the noted educator and founder of Tuskegee. Winchester Quarterly Meeting has been helped by having Crystal Bird with them and we hope she will return soon to tell more about her race.

The Messenger Society of the Winchester Friends Meeting entertained the Bible School Orchestra, Senior Choir and Junior Choir in the basement of the church, Tuesday evening, March 13. At six-thirty, a bountiful dinner was served to eighty-five members of the different organizations,

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LOW PREMIUMS

LOW NET COST

after which the guests were entertained by a seven-piece "Kitchen Cabinet Orchestra." The musical program was followed by brief discourses in the form of a "Who's Who," on "Famous Quakers" who members of the organizations represented. Philip Kable then acted as toastmaster and responses were made by various members of the orchestra and choirs. Heartfelt appreciation and thanks to the Messenger Society were expressed in these brief talks. The happy evening was closed by forming a large circle around the dining room, everyone joining hands and singing Auld Lang Syne and Blest Be the Tie that Binds.

Donald B. Spitler of Marion, Indiana, a teacher in the Junior High School, who has been preaching on Sundays for the past year at Sycamore, Indiana, Friends Meeting has accepted a call to become pastor of Amboy Meeting to succeed G. Raymond Booth who recently went to Toronto, Canada. He was the unanimous choice of the Pastoral Committee, and within a short time he will move into the parsonage with his wife and little son John Raymond, and assume his duties as pastor. His messages here on February 19 and March 4 were much appreciated. He is a graduate of Marion College and has been preaching on Sundays while attending college and teaching. He will probably not resign his school work until about the first of May.

The young people of South Durham, Maine, enjoyed a candy pull at the home of Ernest Weed, March 9. The real purpose of the gathering was revealed when

the pastor, Harold N. Tollefson, showed the need of an organization through which to express ideas and put them into actions. He spoke of the opportunities to be found in a Christian Endeavor Society where each one endeavors to follow Christ as the Holy Spirit guides. As a result a Christian Endeavor was organized with Bernice Simpson as president. The Bible School is preparing two Friendship school bags for Mexico, one for a girl and the other for a boy. The adult classes are providing the bags and the girls' and boys' classes are filling them. A mission reading contest will end on April 30.

LEVI GREGORY

(Continued from page 229)

devotion until last July when he relinquished it on account of failing health; but he maintained unflinching interest in the Lord's work, preaching occasionally in answer to calls from different churches in the city where he was so well known.

At the funeral services held on the 8th of March in the church he had founded and served for so long, there was a very large attendance of people from far and near, who assembled to pay tribute to the beloved departed minister. Those taking part in the service were J. Arthur Wollam, present pastor of the Oakland church, Frank W. Dell, General Superintendent of California Yearly Meeting, Harry R. Keates, former General Superintendent, Rebecca Naylor Williams of Berkeley, and a representative of the Santa Fe Improvement Club, the latter paying honor to the deceased on account of his work in promoting the moral interests of the community. A large number of High School students of the community were dismissed to attend the services. Levi Gregory held such a high place in the hearts of the youth of the community that three Boy Scout troops were present in a body and acted as honorary escort.

He is survived by his widow, Lydia A. Gregory, and four children: Ernest L. of Whittier, A. Ralph of Pacific Grove, Sylvia Gregory Cady of Oakland, Leda Gregory Jackson of San Jose, and nine grandchildren and one great grandchild.

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INTERNATIONAL SUNDAY SCHOOL LESSON

April 8, 1928

The Resurrection (Easter Lesson.) Mark 16:1-20.

Golden Text: Because I live, ye shall live also. John 14:19.

Daily Readings

M.—Jesus Foretells His Resurrection. Matt. 16:21-28.

T.—God the Foundation of Our Hope. Mark 12:24-27.

W.—The Prophet's Confidence. Hosea 6:1-3.

T.—Paul's Witness. I Cor. 15:1-8.

F.—Our Victorious Hope. I Cor. 15:35-58.

S.—Physical Death not to be Feared. Matt. 10:16-31.

S.—The Resurrection Story. Matt. 28:1-20.

*"May the glad dawn of Easter morn
Bring holy joy to you."*—ANON.

I can distinctly remember that Easter day when a gripping sense of the reality and meaning of the Easter message took hold of me. There had been a growing inward consciousness of and fellowship with God. Then in preparation to teach the lesson to a class of boys, the glorious assurance of Christ's resurrection and of my own immortality dawned upon me. Each succeeding Eastertide now adds new validity and fresh significance to that joyous hope. Let us in this lesson briefly review some of the facts on which our confidence rests.

I. *Those who saw Him.* Mary of Magdala (John 20:14-18; Mk. 16:9-11); other women (Matt. 28:9-10); Cleopas and his companion (Lu. 24:13-32; Mk. 16:12-13); Peter (Lu. 24:34; I Cor. 15:5a); ten disciples (Lu. 24:36-43; Jn. 20:19-23; Mk. 16:14; I Cor. 15:5a); the eleven (Jn. 20:26-29; I Cor. 15:5b); the seven by Galilee (Jn. 21:1-24); the eleven on a mount in Galilee (Matt. 28:16-20; Mk. 16:15-18); the five hundred (I Cor. 15:6); James (I Cor. 15:7); at the ascension (Lu. 24:50-53; Acts 1:6-11); Paul (I Cor. 15:8).

II. *Jesus had predicted and expected to rise again.* Note the frequent references:—Matt. 16:21; 17:23; 20:17-19; Mark 8:31; 9:31; 10:34; Luke 9:22; 18:33; 24:7. In his discourses Jesus also discloses his grounds for this hope, as in Mark 12:24-27.

III. *The Apostles made the resurrection central in their preaching.* (See Acts 4:33). So also did Paul (Acts 17:31-32). This testimony of Paul is peculiarly convincing, being written earlier than any of the Gospels, while most of the apostles were alive, and himself a contemporary of Jesus who must have known the reports current among the opposing Jews.

IV. *The Tomb was empty.* The Apostles and others testify to it. All the Gospels affirm it. Paul is sure of it. And the Jews could not deny it. Had the disciples stolen away the body, they would never have risked their lives to publish a lie.

V. *Historic Christianity is a fact.* "It is an effect which demands a cause, and to no cause can it be so rationally referred as to that which the early church accepted as an unquestioned fact, that the Christ who lived in Galilee and died on Calvary still lives, as he promised that he would, abiding with, and working in, his kingdom on earth." Burton and Matthews, "Life of Christ."

VI. *Our Intuition.* While some will not accept this as "proof," yet it is significant. Emerson observed that "our dissatisfaction with any other solution is the blazing evidence of immortality." R. Trumbell

WANTED TO BUY—

A copy of the "Reminiscences of Levi Coffin," published by the Western Tract Society, Cincinnati, Ohio, 1876. Write, stating price and condition of book, to Marjorie Hill Allee, 5762 Harper Avenue, Chicago.

stands on the same fact when he asks, "How happens it that the pure and holy have such firm confidence in the immortality of the soul? Do they not, by a deeper instinct or intuition, recognize their spirituality and feel that they belong more to spirit than to flesh—more to eternity than to time?" We must and do believe that in and through all things there is a power, a will, a purpose, and a heart that cares. It is unthinkable that one should love and suffer and sacrifice and struggle for the right, achieving the heights of character, refined as pure gold by fire, only to be "scrapped" in the end. Jesus' confidence rested upon God. "He is not the God of the dead, but the God of the living." (Mark 12:27). Because He lives, we shall live also.

We must not forget the testimony of experience down through the centuries. Paul saw Christ. After Fox had heard the voice which said, "There is One, even Christ Jesus, that can speak to thy condition," he testified, "I now had fellowship alone with Christ." Isaac Pennington describes his inward experience thus, "This is He whom I have waited for and sought after from my childhood....I have met with my God; I have met with my Saviour."

"Still seems it strange that thou shouldst live forever? Is it less strange that thou shouldst live at all? This is a miracle, and that no more."—YOUNG.

"Our Lord has written the promise of the resurrection not in books alone, but in every leaf in spring-time."—LUTHER.

Lynnville, Ia.

L. W. REYNOLDS.

BIRTHS

JOYNER—To Cebron and Mildred Joyner, Kokomo, Indiana, March 11, 1928, a daughter, Esther Lee.

DEATHS

HODGIN—At her home in Fountain City, Indiana, January 19, 1928, Mary Matilda Reece Hodgin, wife of Milton Hodgin, and daughter of Levi and Sarah Ann Reece, in her seventy-fifth year. Born near Greenfield, Indiana, a birthright member of Friends, she early gave evidence of accepting Christ and became earnestly active in the work of the church, as a teacher in the Bible school and a member of the W. C. T. U. Following her marriage in 1871, they lived on a farm near Chester and later in the New Garden neighborhood, moving to Fountain City upon retiring from active work. She was a devoted wife and mother, a real homemaker. The husband, two sons and two daughters survive her.

HODSON—At her home near Argonia, Kansas, February 17, 1928, Floy Faye, only daughter of Elias and Eunice Hodson, in her forty-fifth year. She was born in Hendricks County, Indiana, October, 1883.

SANDERS—At his home in Pasadena, California, March 8, 1928, Harold Armstrong Sanders, son of Amos and Ruthanna Armstrong Sanders, in his forty-ninth year. Born at Butlerville, Indiana, he attended school at Noblesville, at Earlham College, and was a graduate of New York Homeopathic Medical School. For ten years he

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practiced medicine in Brooklyn, and since 1918 at Pasadena. He married Edith Bell in 1910, who with their two sons, Harold A., Jr., and Robert B., survives him. Responding to the best in church, school and community life, he was distinguished as a young man of genial friendliness, scholarly attainments and Christian character. As a Christian gentleman, he reflected the spirit and devotion of the Great Physician. Funeral services were conducted by Harry R. Keates and Edwin McGrew.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard E. Farr, Clerk, 6024 Dakin St. Telephone Killdare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship, 11 a. m. Ministers, Henry G. and Jane Sumnerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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